

## SHABBAT EVENING SERVICE

קַבְּלַת שַׁבָּת

Kabbalat Shabbat

Welcoming Shabbat



*The Kabbalat Shabbat Service was created by the mystics of S'fat in the sixteenth century. They imagined Shabbat as a celebration of the love between God and humankind. On Shabbat we taste the oneness and connectedness of all creation and pray that our longing for peace will inspire us to work for justice for all.*

In recognition of and with immense gratitude to  
Rabbi Susan Talve and the wonderful people of the  
Central Reform Synagogue of St. Louis, MO  
for giving us permission to use and adapt this Siddur.

Some additions and changes have been made to the original.



For generations we have struggled between *keva* and *kavannah* in our liturgy. *Keva* is the fixed order of the service that allows us to find familiarity from service to service and commonality with Jews praying in all corners of the world. *Kavannah* is the creative thought, word or movement that adds meaning to the *keva*. The *keva* is here, along with some *kavannot* that reflect our spiritual journey. Other *kavannot* are for us to add.

*"Every single word is a whole world."* ~ Rabbi Nachman of Bratslav

## HINEI MAH TOV (How Good It Is)

## הִנֵּה מַה טוֹב

Hineih mah tov umah na'im  
shevet achim gam yachad.

הִנֵּה מַה טוֹב וּמַה נָּעִים  
שֵׁבֶט אֲחִים גַּם יַחַד

How good and pleasant it is when people live together in unity!

~ Psalm 133

## YEDID NEFESH (Lover of My Soul)

## יְדִיד נֶפֶשׁ

Yedid nefesh Av ha'rachaman  
M'shoch avd'cha el r'tzoncha  
Yarutz av'd'cha k'mo ayal  
Yishtachaveh el mul hadarach  
Ye'erav lo y'didutecha Minofet  
tzuf v'chol ta'am

יְדִיד נֶפֶשׁ אָב הָרַחֲמָן  
מְשׁוֹחַ עַבְדְּךָ אֶל רְצוֹנְךָ  
יָרוּץ עַבְדְּךָ כְּמוֹ אֵיל  
יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ  
יַעֲרֵב לוֹ יְדִידוּתְךָ  
מִנֶּפֶת צוּף וְכָל טַעַם

Translation:

Lover of my soul, merciful God, bring Your servant close to Your will.

Your servant will run like a gazelle To prostrate before Your glory.

For Your companionship is more pure than any fine taste of flavor.

## L'CHU NERANENA (Let us Sing to Adonai)

## לְכוּ נִרְנְנָה

L'chu neranena l'Adonai Nariyah l'tzur yisheinu  
N'kadma fanav l'todah Bizmirot nariyah lo  
Ki El gadol Adonai U'melech gadol  
al kol Elohim

לְכוּ נִרְנְנָה לַיְיָ נִרְיָעָה לְצוּר יִשְׁעֵנוּ  
נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה בְּזִמְרוֹת נִרְיָעָה לוֹ  
כִּי אֵל גָּדוֹל יְיָ וּמֶלֶךְ גָּדוֹל  
עַל כָּל אֱלֹהִים

Translation:

Let us sing to Adonai. Let us rejoice in our Creator.

Let us greet God with thanksgiving, singing psalms of praise.

Adonai is the foundation of all life

Exalted beyond all that is worshipped. ~ Psalm 95

## Welcoming the Angels

### SHALOM ALEICHEM (Peace to You)

### שְׁלוֹם עֲלֵיכֶם

*Kavannah: According to the Talmud (Shabbat 119), two angels accompany each of us on our way home from the synagogue on Erev Shabbat. One angel is good and the other is evil. Upon arriving home, if we have done anything to prepare for the Sabbath, the good angel brings blessings. If not, the evil one works mischief. Shalom Aleichem, based upon this legend, is Kabbalistic in origin.*

Shalom aleichem, malachei hashareit,  
malachei elyon (malachei harachamim),  
mimelech malchei hamlachim,  
hakadosh baruch hu.

שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׁרֵת,  
מַלְאָכֵי עֲלִיּוֹן (מַלְאָכֵי הַרַחֲמִים),  
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

Bo'achem l'shalom, malachei hashalom,  
malachei elyon (malachei harachamim),  
mimelech malchei hamlachim,  
hakadosh baruch hu.

בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן (מַלְאָכֵי הַרַחֲמִים),  
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

Barchuni l'shalom, malachei hashalom,  
malachei elyon (malachei harachamim),  
mimelech malchei hamlachim,  
hakadosh baruch hu.

בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן (מַלְאָכֵי הַרַחֲמִים),  
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

Tzeitchem l'shalom, malachei hashalom,  
malachei elyon (malachei harachamim),  
mimelech malchei hamlachim,  
hakadosh baruch hu.

צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם,  
מַלְאָכֵי עֲלִיּוֹן (מַלְאָכֵי הַרַחֲמִים),  
מִמְלֶךְ מַלְכֵי הַמְּלָכִים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא:

Peace be to you angels of peace.  
Enter in peace.  
Bless us with peace.  
Depart in peace.

## Welcoming the Additional Soul

### YOM ZEH L'YISRAEL (This is Israel's Day)

### יום זה לישראל

*Yom Zeh L'Yisrael is one of the few poems in Hebrew said to be written by the great kabbalist, Rabbi Isaac Luria (ARIZal) of sixteenth century Safed. The second stanza welcomes the additional soul of Shabbat.*

Chorus

Yom zeh l'yisraeil orah v'simchah,  
Shabbat m'nuchah.

יום זה לישראל אורח ושמחה,  
שבת מנוחה:

Tzivita pikudim b'ma-amad har Sinai,  
Shabbat umoadim lishmor b'chol shanai,  
la'aroach l'fa-nai maseit va'a'ruchah,  
Shabbat m'nuchah. (Chorus)

צויית פקודים במעמד הר סיני,  
שבת ומועדים לשמור בכל שני,  
לערוך לפני משאת וארוחה,  
שבת מנוחה:

Chemdat halvavot l'umah sh'vurah,  
linfashot nichavot n'shamah y'tei'rah,  
l'nefesh m'tzeirah yasir anachah,  
Shabbat m'nuchah. (Chorus)

חמדת הלבבות לאמה שבורה,  
לנפשות נכאבות נשמה יתרה,  
לנפש מצרה יסיר אנחה,  
שבת מנוחה:

Kidashta beirachta oto mikol yamim,  
b'sheishet kilita m'lechet olamim, bo  
matzu agumim hashkeit uvitchah,  
Shabbat m'nuchah. (Chorus)

קדשת ברכתך אותו מכל ימים,  
בששת פלית מלאכת עולמים,  
בו מצאו עגומים השקט ובטחה,  
שבת מנוחה:

Translation:

Chorus

This is Israel's day of light and happiness, a Sabbath of rest.

You commanded us, standing assembled at Sinai, that all the year through we should keep Your Sabbath: To set out a table full-laden to honor the Sabbath of rest. (Chorus)

Treasure of heart for the broken people, gift of an additional soul for the souls distressed, soother of sighs for the prisoned spirit: the Sabbath of rest. (Chorus)

When the work of creating the world was done, You chose this day to be holy and blessed, that those heavy-laden find safety and stillness, a Sabbath of rest. (Chorus)

## CANDLE BLESSING

## הַדְּלָקַת הַנֵּרוֹת

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*Kavannah: Why do we wave our hands in circular motions? There are many explanations. We lift our hands over the flames six times to bring all six days into Shabbat. We draw the light into ourselves and spread the light to those in need. Why do we close our eyes? To complete the blessing before enjoying the light and to remember to use the light to look in as well as out.*

Baruch atah Adonai  
Eloheinu melech ha'olam  
asher kidshanu b'mitzvotav  
v'tzivanu l'hadlik  
neir shel Shabbat.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבָּת:

Blessed are You Adonai, whose presence fills creation making us holy with  
Your commandments and calling us to kindle the lights of Shabbat.

## Songs of Praise

### HALLELUYAH (Praise God)

### הללויה

Halleluyah

Hallelu et Adonai min Ha'shamayim

Halleluhu bamromim

Halleluhu chol malachav

Halleluhu chol tz'va'av

Halleluhu shemesh v'yareach

Halleluhu kol kochvei or

Halleluhu shmei ha'shamayim

V'hamayim asher me'al ha'shamayim

Yehallelu et shem Adonai

Ki hu tzivah v'nivra'u

Vaya'amidem la'ad l'olam

Chok natan v'lo ya'avov

הללויה

הללו את יי מן השמים

הללוהו במרומים

הללוהו כל מלאכיו

הללוהו כל צבאו

הללוהו שמש וירח

הללוהו כל כוכבי אור

הללוהו שמי השמים

והמים אשר מעל השמים

הללו את שם יי

כי הוא צוה ונגבראו

ויעמידם לעד לעולם

חק נתן ולא יעבור

#### Translation:

Praise God from the heavens; praise God in the heights above.

Praise God and all the angels; praise God, all God's heavenly hosts.

Praise God, sun and moon; praise God, all you shining stars.

Praise God, you highest heavens and you waters above the skies.

Let them praise the name of the Lord, for at God's command they were created,

And God established them for ever and ever—

God issued a decree that will never pass away. ~ Psalm 148

**SHIRU L'ADONAI** (*Sing unto God*)  
~ Song by Julie Silver

**שִׁירוּ לַיהוָה**

Shiru l'Adonai kol ha'aretz  
Shiru l'Adonai shir chadash  
Sing unto God all the Earth a new song  
I will sing unto God a new song  
Sing unto God and we'll all sing along  
All the Earth a new song unto God  
~ Psalm 96

שִׁירוּ לַיהוָה כָּל הָאָרֶץ  
שִׁירוּ לַיהוָה שִׁיר חָדָשׁ

**HALLELUYAH** (*Praise God*)

**הַלְלוּיָהּ**

Halleluyah!  
Hallelu El b'kodsho  
Halleluhu birkiya uzo  
Halleluhu vig'vurotav  
Halleluhu k'rov gudlo  
Halleluhu b'tekah shofar  
Halleluhu b'nevel v'chinor  
Halleluhu b'tof u'machol  
Halleluhu b'minim v'ugav  
Halleluhu v'tzil'tz'lei shamah  
Halleluhu b'tzil'tz'lei truah  
Kol ha'n'shamah t'halel Yah Halleluyah  
Kol ha'n'shamah t'halel Yah Halleluyah

הַלְלוּיָהּ  
הַלְלוּ אֵל בְּקֹדֶשׁוֹ  
הַלְלוּהוּ בְּרִיקְיָהּ עֶזוֹ  
הַלְלוּהוּ בְּגִבּוֹרָתוֹ  
הַלְלוּהוּ כְּרֹב גִּדְּלוֹ  
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר  
הַלְלוּהוּ בְּנִבְלָ וְכִנּוֹר  
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל  
הַלְלוּהוּ בְּמִנִּים וְעָגָב  
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ  
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה  
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ  
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּיָהּ

*Translation:*

Halleluyah!  
Praise God in the God's sanctuary.  
Praise God in God's awesome heaven.  
Praise God for God's mighty deeds, for God's infinite greatness.  
Praise God with trumpet calls, with harp and lyre.  
Praise God with drum and dance, with flute and strings.  
Praise God with clashing cymbals, with resounding cymbals sing praises.  
Let every breath of life praise God. ~ Psalm 150



## MIZMOR SHIR L'YOM HA'SHABBAT

(A Song for Shabbat)

## מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת

Mizmor shir l'yom ha'Shabbat

Tov l'hodot l'Adonai

Ul'zamer l'shimcha elyon

L'hagid baboker chasdecha v'emunatcha baleilot

Alei asor va'alei navel

Alei higayon b'chinor

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת

טוֹב לְהוֹדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן

לְהַגִּיד בַּבֹּקֶר חֶסֶדְךָ וְאֱמוּנָתְךָ בַּלַּיְלוֹת

עָלַי אֲסוֹר וְעָלַי נָבֵל

עָלַי הִגָּיוֹן בְּכִינּוֹר

### Translation:

It is good to acclaim Adonai, to sing Your praise, exalted God,  
to affirm Your love each morning, and Your faithfulness each night,  
to the music of the lute and the melody of the harp. ~ Psalm 92

Tzadik katamar yifrach

K'erez balvanon yisgeh

Sh'tulim b'veit Adonai

B'chatzrot Eloheinu yafrichu

Od y'nuvun b'seiva

D'sheinim v'ra'ananim yihyu

L'hagid ki yashar Adonai

Tzuri v'lo avlata bo

צַדִּיק כַּתְמָר יִפְרַח

כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה

שְׁתוּלִים בְּבֵית יְיָ

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ

עוֹד יִנּוּבּוֹן בְּשִׁיבָה

דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ

לְהַגִּיד כִּי יָשָׁר יְיָ

צוּרִי וְלֹא עוֹלָתָהּ בּוֹ

### Translation:

The righteous shall flourish like the palm tree; they shall grow tall like a cedar in Lebanon.  
Planted in the house of Adonai, they will thrive in the courts of our God.  
They shall bear fruit even in old age; they shall be fresh and fragrant, to proclaim:  
Adonai is just—my Rock, in whom there is no flaw. ~ Psalm 92

## AWAKEN, ARISE (Preparation for L'cha Dodi)

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Awaken, arise to the wholeness of your being;

Awaken, arise to the beauty of your soul.

Hitor-ri hitor-ri ki va oreich, kumi ori.

הַתְעוֹרְרִי הַתְעוֹרְרִי כִּי בָּא אוֹרֶךְ קוּמִי אוֹרִי:

~ Rabbi Hanna Tiferet Siegel

## Welcoming the Shabbat Presence

### L'CHAH DODI (Come My Beloved)

### לְכָה דוּדִי

*Kavannah: The text of L'chah Dodi was written by Rabbi Shlomo Halevi of S'fat. Inspired by Kabbalistic imagery of union and integration, it reminds us of the 16th century custom of going out into the fields dressed in white to receive the presence of Shabbat, which some imagine as the Sabbath Bride, and invites us to call to that which will make us whole. We rise for the last verse and face the opening into our sanctuary hoping to glimpse the presence of the shalom of Shabbat.*

L'chah dodi likrat kalah

לְכָה דוּדִי לְקִרְאָת כַּלָּה

p'nei Shabbat n'kalah.

פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, my beloved; call the bride as we welcome the light of Shabbat.

Shamor v'zachor b'dibur echad,

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד,

hishmianu Eil hamyuchad.

הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד:

Adonai echad ush'mo echad.

יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

L'shem ultiferet v'lithilah.

לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְיֶיךָ:

'Keep and Remember': a single command the only God caused us to hear;  
the eternal is one, God's name is one; to God is honor and glory and praise.

L'chah dodi likrat kalah

לְכָה דוּדִי לְקִרְאָת כַּלָּה

p'nei Shabbat n'kalah.

פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, my beloved; call the bride as we welcome the light of Shabbat.

Likrat Shabbat l'chu v'neilcha

ki hi m'kor habrachah

meirosh mikedem n'suchah.

Sof ma-aseh b'machshavah t'chilah.

לְקִרְאָת שַׁבָּת לָכוּ וְנִילְכָה

כִּי הִיא מְקוֹר הַבְּרָכָה

מֵרֵאשׁ מִקֵּדֶם נְסוּכָה:

סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה:

Come with me to meet Shabbat, forever a fountain of blessing.

Still it flows, as from the start: the last of days, for which the first was made.

L'chah dodi likrat kalah

p'nei Shabbat n'kablah.

לָכָה דּוּדִי לְקִרְאָת כַּלָּה

פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, my beloved; call the bride as we welcome the light of Shabbat.

Hitor'ri hitor'ri

ki va oreich, kumi ori.

Uri uri, shir dabeiri.

K'vod Adonai alayich niglah.

הִתְעוֹרְרִי הִתְעוֹרְרִי

כִּי בָּא אוֹרְךָ קוּמִי אוּרִי:

עוּרִי עוּרִי, שִׁיר דַּבְּרִי:

כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

Awake, awake, your light has come!

Arise, shine, awaken and sing: the eternal's glory dawns upon you.

L'chah dodi likrat kalah

p'nei Shabbat n'kablah.

לָכָה דּוּדִי לְקִרְאָת כַּלָּה

פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, my beloved; call the bride as we welcome the light of Shabbat.

## PLEASE RISE FOR THE LAST VERSE

Bo'i v'shalom ateret ba-'lah.

Gam b'simchah uvtzoholah.

Toch emunei am s'gulah.

Bo'i chalah, bo'i chalah.

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָה:

גַּם בְּשִׂמְחָה וּבְצִהּלָה:

תּוֹךְ אֱמוּנֵי עַם סִגְלָה:

בּוֹאִי כַלָּה, בּוֹאִי כַלָּה:

Enter in peace, crown of your spouse; enter in gladness, enter in joy.

Come to the people that keep its faith. Enter bride! Enter bride!

L'chah dodi likrat kalah

p'nei Shabbat n'kablah.

לָכָה דּוּדִי לְקִרְאָת כַּלָּה

פְּנֵי שַׁבָּת נִקְבְּלָה:

Come, my beloved; call the bride as we welcome the light of Shabbat.

# שְׁמַע וּבְרָכוֹתֶיהָ

Sh'ma and Her Blessings

Sh'ma U'virchoteha

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**BARCHU** (Come My Beloved)

בְּרָכוּ

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*Kavannah: Jewish tradition emphasizes praying with a community. The Talmud says, "One who prays with the congregation will have their prayer answered."*

*As the first word, Bar'chu, is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other's presence. The leader calls us to prayer. We respond that we are ready to pray.*

בְּרָכוּ אֶת יְיָ הַמְּבָרֵךְ  
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד

**Bar'chu et Adonai hamvorach!**

**Baruch Adonai hamvorach l'olam va'ed!**

Praise the source of blessing, to whom our praise is due!  
Praised be the source of blessing, to whom our praise is due, now and forever!

~ Psalms 104:24

## AM I AWAKE / BAR'CHU ~ Song by Noah Aronson

Am I awake? Am I prepared?  
Are You listening to my prayer?  
Can You hear my voice?  
Can You understand?  
Am I awake? Am I prepared?

Bar'chu et Adonai ham'vorach  
Baruch Adonai ham'vorach l'olam va'ed

*Kavannah: The blessings offered before and after the Sh'ma are deliberate. First, we marvel at the wisdom of creation, Ma'ariv Aravim. Then we are loved unconditionally, Ahavat Olam. With the Sh'ma we proclaim the unity of all things emanating from the Source. We cover our eyes with our hand sensing that we are part of a greater whole. Knowing that we are loved, we are able and willing to love back and are told how to do so in the V'ahavta. But the final section of the V'ahavta, V'haya Im Shemoa, contains a collective warning that is most appropriate for our time. If we do not care for all life, we will surely perish. The Sh'ma concludes with two blessings of redemption, Mi Chamochah and Hashkiveinu. The world, we remind ourselves, moves from the way things are to the way they ought to be. The repair of the heart and repair of the world are possible.*

*A great musician was once asked, "How do you play the notes so perfectly?" The artist replied, "The notes can be played by anyone; it is the pause between the notes that give them their beauty and meaning." On this Shabbat, we pause.*

Evening, the evenings, evening the frayed edges of our lives, ma'ariv aravim, Amen.

~ Rabbi Geela Rayzel Raphael

Baruch atah Adonai  
Eloheinu melech ha-olam  
asher bidvaro ma'ariv aravim.  
B'chochmah potei'ach sh'arim  
u'vitvunah m'shaneh itim  
umachalif et hazmanim  
um'sadeir et hakochavim  
b'mishm'roteihem baraki'a kirtzono.  
Borei yom valailah  
goleil or mipnei choshech  
v'choshech mipnei or  
uma'avir yom umeivi lailah  
umavdil bein yom u'vein lailah  
Adonai tz'vaot sh'mo.  
El chai v'kayam  
tamid yimloch aleinu l'olam va-ed.  
Baruch atah Adonai hama'ariv aravim.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים:  
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים  
וּמַחְלִיף אֶת הַזְמָנִים  
וּמְסַדֵּר אֶת הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ:  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ  
וְחֹשֶׁךְ מִפְּנֵי אוֹר  
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה  
יי צְבָאוֹת שְׁמוֹ:  
אֵל חַי וְקַיָּם  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:  
בָּרוּךְ אַתָּה יי הַמַּעְרִיב עֶרְבִים:

Translation / Interpretation:

You are praised, God,  
Author of time and space,  
Who brings on evening with a word,  
Opens heaven's gates with wisdom,  
Adjusts the ages with sensitive judgment,  
Varies the seasons,  
And orders the orbits of a sky full of stars,  
In the emptiness, according to Your will.  
You create each day and each night afresh,  
Roll light in front of darkness  
And darkness in front of light

So gently, that no moment is quite  
Like the one before or after.  
You distinguish between day and night,  
Moment by moment.  
You make day pass into night  
And You alone know the boundary  
Dividing one from the other.  
Unifier of all beings is Your name.  
Timeless God, rule forever.  
You who brings the evening in  
are praised.

Ahavat olam  
beit Yisrael amcha ahavta,  
Torah umitzvot,  
chukim umishpatim, otanu limadta,  
al kein Adonai Eloheinu,  
b'shochbeinu uv'kumeinu  
nasiach b'chukecha,  
v'nismach b'divrei Toratecha  
uv'mitzvotcha l'olam va'ed.  
Ki heim chayenu v'orech yameinu,  
uvahem nehgeh yomam valailah,  
v'ahavat'cha al tasir mimenu l'olamim.  
Baruch atah Adonai oheiv amo Yisrael.

אַהֲבַת עוֹלָם  
בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ,  
תּוֹרָה וּמִצְוֹת,  
חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ,  
עַל כֵּן יְיָ אֱלֹהֵינוּ,  
בְּשׁוֹכְבֵּנוּ וּבִקְוֵינוּ  
נָשִׁיחַ בְּחֻקֶּיךָ,  
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד:  
כִּי הֵם חַיֵּינוּ וְאַרְצֵךְ יָמֵינוּ,  
וּבֵהֶם נִהְגֶּה יוֹמָם וּלְיָלָה,  
וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים:  
בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*Translation:*

With unlimited love You have loved the house of Israel, Your people, Torah, mitzvot, guiding principles and laws You have taught us. Therefore, Adonai, our God, when we lie down and when we rise up we will consider Your laws, we will rejoice in the words of Your Torah and Your mitzvot forever. For they are our life and the length of our days and we will meditate on them day and night. Do not take Your love from us, ever. Blessed are You, Adonai, who loves the people Israel.

Interpretation:

We are loved by an unending love.

We are embraced by arms that find us  
even when we are hidden from ourselves.

We are touched by fingers that soothe us  
even when we are too proud for soothing.

We are counseled by voices that guide us  
even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us  
even in the midst of a fall.

We are urged on by eyes that meet us  
even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counseled . . .

Ours are the arms, the fingers, the voices;

Ours are the hands, the eyes, the smiles;

We are loved by an unending love.

Blessed are You, God,  
who loves Your people Israel (and all creation).

~ Rabbi Ramí M. Shapiro

## THE ONE (Preparation for Sh'ma)

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Echad, Yachid Um'yuchad

אֶחָד יָחִיד וּמְיֻחָד

Echad, Yachid Um'yuchad

אֶחָד יָחִיד וּמְיֻחָד

The One, every single One;  
Each one joined and united by the One.



*Kavannah: The Sh'ma—Deuteronomy 6:4—is a call from God to Israel, from each one of us to the other. The second verse is a whispered response of awe. The source of this verse is rabbinic and is said aloud only on Yom Kippur, recalling the custom of the High Priest in the ancient Temple.*

## KRIYAT SH'MA (Recitation of the Sh'ma)

שְׁמַע

Sh'ma Yisrae'el  
Adonai Eloheinu, Adonai Echad!  
שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Hear O Israel: Adonai is our God, Adonai is one!

Silent:

Baruch sheim k'vod malchuto  
l'olam va-ed.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד:

Praised be God's name, God's glorious rule is forever and ever.

*According to Midrash, when Jacob was about to die, he gathered his children around him and asked whether they would remain faithful to the spiritual values he had taught them. They responded, "Sh'ma Yisraeil, Adonai Eloheinu, Adonai Echad." (Listen Israel [Jacob], the One God is our God.) To which Jacob replied with his last breath, "Baruch shem k'vod..." thanking God for his children's commitment to carry on the tradition.*

~ Talmud, Pesachim 56a

V'ahavta eit Adonai Elohecha,  
b'chol l'vavcha uv'chol nafsh'cha,  
uv'chol m'odecha.  
V'hayu hadvarim ha-eileh  
asher anochi m'tzavcha  
hayom al l'vavecha.  
V'shinantam l'vanecha, v'dibarta bam,  
b'shivt'cha b'veitecha, uv'lecht'cha  
vaderech uv'shochb'cha, uv'kumecha.  
Ukshartam l'ot al yadecha v'hayu  
l'totafot bein einecha, uch'tavtam  
al m'zuzot beitecha uvisharecha.

L'ma'an tizk'ru va-asitem et  
kol mitzvotai, vih'yitem k'doshim  
l'Eloheichem. Ani Adonai Eloheichem,  
asher hotzeiti etchem mei'eret  
Mitzrayim lih'yot lachem leilohim,  
Ani Adonai Eloheichem.

Adonai Eloheichem...Emet

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ,  
בְּכָל-לְבָבְךָ, וּבְכָל-נַפְשְׁךָ,  
וּבְכָל-מְאֹדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנֹכִי מְצַוְךָ  
הַיּוֹם, עַל-לְבָבְךָ:  
וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָּם,  
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֹתְךָ  
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ:  
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכִתְבֹתָם  
עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֵת  
כָּל מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים  
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם, לִהְיוֹת לָכֶם לְאֱלֹהִים,  
אֲנִי יְיָ אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם...אֱמֶת

*Kavannah: The word "emet" literally means truth. In rabbinic practice, it is added directly to the end of the Sh'ma as an immediate affirmation of its truth for us.*

**Translation:**

You shall love Adonai, your God, with all your heart, with all your soul, and with all your might. Take to heart these words which I command you this day. Teach them diligently to your children. Speak of them when you are at home and when you are away, when you lie down and when you arise. Bind them as a sign on your hand and let them serve as symbols between your eyes. Inscribe them on the doorposts of your house and on your gates.

Remember to do all my commandments and to be holy to your God. I am your God, who led you out of Egypt to be your God. I am your God.

*Kavannah: Tradition calls us to remember Yetzias Mitzrayim – our going out from Egypt – in every service. We remember that we were slaves and affirm that until all people are free, not one of us is completely free. Though we mourn for the suffering of the Egyptians and know that the journey ahead is long and difficult, we join together in celebration of this precious moment of freedom. The wisdom of celebrating that moment has carried us through times of deep despair when a glimmer of hope came from remembering the miracle at the shores of the sea when Miriam the prophetess took her timbrel in her hand and together with Moses led the people in song and dance.*

Mi chamochah ba'eilim, Adonai  
Mi kamochah nedar bakodesh  
nora t'hilot, oseih fele?

מִי-כַמְּכָה בְּאֵלִים, יי  
מִי כַמְּכָה נֶאֱדָר בְּקֹדֶשׁ  
נֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא:

Who is like You among the gods that are worshipped?  
Who is like You, majestic in holiness, awesome in splendor doing wonders?

Malchut'cha ra'u vanecha  
Bokei'a yam lifnei Moshe uMiryam  
Zeh Eli, anu v'amru:  
Adonai yim'loch l'olam va'ed.

מַלְכוּתְךָ רָאוּ בָנֶיךָ  
בֹּקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם  
זֶה אֱלֹהֵינוּ וְאָמְרוּ:  
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

Your children saw your glory. In our escape from the sea we exclaimed with Moses and Miriam, "Adonai will be with us forever and ever."

V'ne'emar: ki fadah Adonai et Ya'akov,  
ug'alo miyad chazak mimenu.  
Baruch atah Adonai ga'al Yisrael.

וְנֵאמָר: כִּי-פָדָה יְיָ אֶת-יַעֲקֹב,  
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ:  
בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

As You redeemed Jacob and saved him from arms stronger than his own, so may You redeem all who are oppressed and persecuted. Blessed is God, Redeemer of Israel.

*Then Miriam, the prophetess took a timbrel in her hands and we all followed her with drums and chanted:*

Shiru l'Adonai ki ga-oh ga-ah.

שִׁירוּ לַיהוָה כִּי-גָאֹה גָאֹה:

Sing to God for this great victory.

Kavannot:

*This is the last prayer in the Sh'ma and Her Blessings. It is only said in the evening. We ask that a shelter of peace be spread over us that we may have a moment of Shabbat rest under the gentle wings of the Shechinah and the safety of our community.*

*"To act in the spirit of religion is to unite what lies apart, to remember that humanity as a whole is God's beloved child. Racism is worse than idolatry. Few of us seem to realize how insidious, how radical, how universal and evil, racism is. Few of us realize that racism is the gravest threat to humankind."*

~Rabbi Abraham Joshua Heschel

*To pray for a sukkat shalom is to pray for a full house; a shelter that reflects creation in its glorious diversity. As we continue the holy work of uprooting the scourge of racism from this and all communities, we look forward to the time when our Jewish family will embrace Jews of all colors. Then, our Sukkat Shalom will become the multi-racial shelter of peace it was always intended to be.*

Hashkiveinu Adonai Eloheinu l'shalom,  
v'ha-amideinu shomreinu l'chayim.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים:

Let us lie down in peace, Adonai, our God, and rise up to life, our guardian.

Ufros aleinu sukkat sh'lomecha.

וּפְרוֹשׁ עָלֵינוּ סֻכַּת שְׁלוֹמְךָ:

And spread over us the shelter of Your peace.

Baruch atah Adonai haporeis sukkat shalom  
aleinu, v'al kol amo Yisrael, v'al Yerushalayim.

בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סֻכַּת שָׁלוֹם  
עָלֵינוּ, וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלָּיִם:

Blessed are You, Adonai, who spreads the shelter of peace over us, over Your people Israel, over Jerusalem, the city of peace, (and over all creation).

## LET THERE BE LOVE/HASHKIVEINU

~ Song by Noah Aronson & Cantor Jodi Sufrin

Let there be love and understanding among us  
Let peace and friendship be our shelter from life's storms

Hashkiveinu Adonai Eloheinu  
Hashkiveinu l'shalom

V'ha'amideinu shomreinu l'chayim  
Ufros aleinu sukat shlomecha

*Kavannah: V'shamru is taken from Exodus 31:16-17. Shabbat is created to give us rest and to restore the soul. Vayinafash is from the Hebrew word nefesh (soul). Shabbat is the promise that there will be a time of peace when all souls will be renewed. As we guard Shabbat, so Shabbat guards us and renews our souls.*

Chorus

V'shamru v'nei Yisraeil et haShabbat,  
La'asot et haShabbat  
l'dorotam b'rit olam.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרוֹתָם בְּרִית עוֹלָם:

Beini u'vein b'nei Yisraeil  
ot hi l'olam, (Chorus)

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעוֹלָם,

ki sheishet yamim asah Adonai  
et hashamayim v'et ha'aretz, (Chorus)

כִּי שֵׁשֶׁת יָמִים עָשָׂה יי  
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

u'vayom hashvi'i shavat vayinafash,  
shavat vayinafash. (Chorus)

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ,  
שָׁבַת וַיִּנָּפֶשׁ:

Translation:

The children of Israel shall keep the Sabbath, observing it throughout their generations,  
as an everlasting covenant.

It is a sign forever between Me and the children of Israel,

for in six days the eternal God made heaven and earth,

and on the seventh day, God rested.

~ Exodus 31:16-17

*Kavannah: Kaddish comes from the Hebrew word for holiness. There are five variations of the Kaddish prayer. This Kaddish is called the Hatzi Kaddish or half Kaddish because it omits one verse from the basic version. It is also called the Reader's Kaddish because it is used to separate the different parts of the service and offer a holy transition. Because our connection with the Kaddish is with mourning, we include the Reader's Kaddish to tell mourners they are welcome here, to praise the Source of Life and to separate the call to prayer from the T'filah. May our praying together move us from the way things are to the way they might be.*

Yitgadal v'yitkadash shmeih raba.

B'alma di v'ra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisraeil,

ba'agala uvizman kariv, v'imru Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:

בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעָגְלָא וּבְזִמְנ קָרִיב, וְאָמְרוּ אָמֵן:

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Yitbarach v'yishtabach v'yitpa'ar

y'vitromam v'yitnasei

v'yithadar v'yitaleh v'yithalal

sh'meih d'kudsha b'rich hu,

l'eila min kol birchata v'shirata

tushb'chata v'nechemata,

da'amiran b'alma, v'imru Amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרֹמֶם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעָלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן:

*Translation:*

Let the glory of God be extolled, let Your great name be hallowed in the world whose creation You willed. May Your ideal world soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let the name of the Holy One be glorified, exalted, and honored though God is beyond all praises, songs, and adorations that we can utter and let us say: Amen.

# תְּפִלָּה

## The Prayer

### T'filah

*Kavannah: The central part of the prayer service is the T'filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Sh'moneh Esreh (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. Once this was the time for the spontaneous prayers of the congregation. The more popular prayers were preserved. These became keva. The kavannot, our own personal blessings and hopes, are for us to add.*

### PLEASE RISE

### SANCTUARY (Preparation for T'filah)

---

Adonai prepare me to be a sanctuary  
Pure and holy, tried and true  
With thanksgiving, I'll be a living sanctuary for You.

Adonai s'fatai tiftach ufi yagid t'hilatecha. אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Adonai, open my lips that my mouth may declare Your praise.

Baruch atah Adonai Eloheinu  
 v'Elohei avoteinu v'imoteinu,  
 Elohei Avraham, Elohei Yitzchak,  
 v'Elohei Ya'akov, Elohei Sarah,  
 Elohei Rivkah, Elohei Leah v'Elohei Rachel.  
 Ha'Eil hagadol hagibor v'hanora,  
 Eil elyon, gomeil chasadim tovim,  
 v'koneih hakol,  
 v'zocheir chasdei avot v'imahot,  
 umeivi g'ulah  
 liv'nei v'neihem l'ma'an sh'mo b'ahavah.

Melech ozeir umoshia umagein.  
 Baruch atah Adonai  
 magein Avraham v'ezrat Sarah.

ברוך אתה יי אלהינו  
 ואלהי אבותינו ואמותינו,  
 אלהי אברהם, אלהי יצחק,  
 ואלהי יעקב, אלהי שרה,  
 אלהי רבקה, אלהי לאה, ואלהי רחל:  
 האל הגדול הגבור והנורא,  
 אל עליון, גומל חסדים טובים,  
 וקונה הכל,  
 וזוכר חסדי אבות ואמהות,  
 ומביא גאולה  
 לבני בניהם למען שמו באהבה:

מלך עוזר ומושיע ומגן:  
 ברוך אתה יי  
 מגן אברהם ועזרת שרה:



*Translation:*

Blessed are You, our God, and God of our ancestors,  
God of Abraham, God of Isaac, God of Jacob,  
God of Sarah, God of Rebecca, God of Leah, and God of Rachel.

Great, mighty and awesome God, God supreme, You bestow good, kind deeds,  
possess everything, and remember the kind deeds of our ancestors.  
With love, You bring redemption to their descendants for the sake of Your name.

You are our ruler, helper, savior and shield.  
Blessed are You, shield of Abraham and help of Sarah.

*Interpretation:*

Praised be the God of our ancestors,  
The God of Abraham, of Isaac, and of Jacob,  
Of Sarah, of Rebecca, of Leah, and of Rachel.  
Praised be the source of strength and courage,  
The source of kindness and good deeds.  
Praised be the source of gentleness and love,  
Of softness and kind words.

Praised be the person who transcends strength  
Through gentleness,  
Praised be the person who perfects gentleness  
Through strength.  
Praised be the person who acts according to the best that is within,  
Praised be the person who reaches out to touch the best in others.  
Praised be the gentle faithfulness of Abraham  
And the valiant strength of Sarah.  
Praised be the God who infused humanity with divine potential.

Atah gibor l'olam Adonai,  
m'chayeih hakol atah, rav l'hoshia.

*Silently:*

(Winter) Mashiv haruach umorid hagashem.

(Summer) Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih hakol b'rachamim rabim,  
someich noflim, v'rofei cholim,  
umatir asurim,  
um'kayeim, emunato lisheinei afar.  
Mi chamochah ba'al g'vurot  
umi domeh lach, melech meimit  
um'chayeh umatzmiach y'shuah.  
V'ne'eman atah l'hachayot hakol.  
Baruch atah Adonai m'chayeih hakol.

אתה גבור לעולם אֲדֹנָי,  
מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:

(בחורף) מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

(בקיץ) מוֹרִיד הַטֶּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר:  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית  
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:  
וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל:  
בָּרוּךְ אַתָּה יְיָ מְחַיֶּה הַכֹּל:

*Translation:*

You are the eternal power,  
Renewing life. Great is Your power to save.

*Traditionally this prayer changes with the seasons as we silently add:*

(Fall / Winter) You cause the wind to shift and the rain to fall.

(Spring / Summer) You rain dew upon us.

You sustain the living with lovingkindness;  
You give life to all with great compassion.  
You support those who fall, heal the sick,  
Release the captives,  
And keep faith with those that sleep in the dust.  
Who is like You?  
Who is similar to You, O God,  
In whose hands are death and life,  
And who causes salvation to spring forth?  
Blessed is Adonai, the source of life.

## K'DUSHAT HASHEIM (The Holy Name)

## קְדוּשַׁת הַשֵּׁם

Atah kadosh v'shimcha kadosh  
uk'doshim b'chol yom  
y'hal'lucha, selah.  
Baruch Atah Adonai ha'Eil hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ  
וְקֹדְשִׁים בְּכָל יוֹם  
יְהַלְלוּךָ, סֵלָה:  
בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

You are holy, Your name is holy, and the holy ones praise You daily.  
Blessed are You Eternal One, the holy God.

## K'DUSHAT HAYOM (This Holy Day)

## קְדוּשַׁת הַיּוֹם

Atah kidashta et yom hashvi'i lishmecha  
tachlit ma-aseih shamayim va'aretz.  
Uveirachto mikol hayamim,  
v'kidashto mikol hazmanim,  
v'chein katuv b'Toratecha.  
Vaichulu hashamayim v'ha'aretz  
v'chol tz'va-am. Vaychal Elohim bayom  
hashvi'i m'lachto asher asah,  
vayishbot bayom hashvi'i mikol m'lachto  
asher asah. Vaivarech Elohim  
et yom hashvi'i vaikadeish oto,  
ki vo shavat mikol m'lachto asher bara  
Elohim la'asot.

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ  
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ:  
וּבִרְכָתוֹ מִכָּל הַיָּמִים,  
וְקִדַּשְׁתוּ מִכָּל הַזְּמַנִּים,  
וְכֵן כָּתוּב בְּתוֹרָתְךָ:  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל צִבְאָם: וַיְכַל אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים  
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,  
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא  
אֱלֹהִים לַעֲשׂוֹת:

Eloheinu v'Elohei avoteinu v'imoteinu, r'tzeh  
vimnuchateinu. Kadsheinu b'mitzvatecha  
v'tein chelkeinu b'Toratecha. Shabeinu  
mituvecha v'samcheinu bishuatecha, v'taheir  
libeinu l'avd'cha be'emet, v'hanchileinu  
Adonai Eloheinu  
b'ahavah uv'ratzon Shabbat kodshecha,  
v'yanuchu vah Yisraeil m'kadshei sh'mecha.  
Baruch atah Adonai m'kadeish haShabbat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, רְצֵה  
בְּמִנוּחָתֵנוּ: קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ: שְׁבַעֲנוּ  
מִטּוֹבְךָ וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ,  
וְטַהֵר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת,  
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ  
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ,  
וַיְנַחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי שְׁמְךָ:  
בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

*Translation:*

You have made the seventh day holy in Your name marking the end of the creation of heaven and earth. You have blessed it above other days, and made it holy above other festivals, as it is written in Your Torah: "Heaven and earth were finished, with all their array. On the seventh day God finished the work and rested. And God blessed the seventh day and made it holy, for on this day God rested from the work of creation."

Our God and God of ages past may our rest on this day be pleasing in Your sight. Sanctify us with Your mitzvot and let Your Torah be our way of life. Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth. In Your gracious love, our God, let Shabbat remain our heritage, that all Israel, hallowing Your name, may find rest and peace. Blessed is God, for the holiness of Shabbat.

**AVODAH** (For Purity In Service and Worship)

**עבודה**

R'tzeih, Adonai Eloheinu, b'amcha Yisraeil  
ut'filatam b'ahavah t'kabeil,  
ut'hi l'ratzon tamid  
avodat Yisraeil amecha.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל  
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,  
וּתְהִי לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ:

Eil karov l'chol korav,  
p'neih el avadecha v'choneinu,  
sh'foch ruchacha aleinu.  
V'techezenah eineinu b'shuvcha  
l'Tziyon b'rachamim.

אֵל קָרוֹב לְכֹל קָרוֹב,  
פְּנֵה אֶל עַבְדְּךָ וְחֲנֹנֵנוּ,  
שִׁפּוֹךְ רוּחְךָ עָלֵינוּ:  
וּתְחַיֶּנָּה עֵינֵינוּ בְּשׁוּבְךָ  
לְצִיּוֹן בְּרַחֲמִים:

Baruch atah, Adonai  
hamachazir Sh'chinato l'Tziyon.

בָּרוּךְ אַתָּה, יי  
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

*Translation:*

Be gracious, O God, to Your people Israel, and receive their prayers with love. May the service of Your people Israel be pleasing to You forever.

You are near to all who seek Your presence. Reveal yourself to us and have compassion upon us. May our eyes see Your return to Zion in mercy.

Blessed are You, Eternal One, who restores Your Shechinah to Zion.

## HODA'AH (Gratitude)

Modim anachnu lach, sha'atah hu Adonai

Eloheinu v'Elohei avoteinu v'imoteinu,  
l'olam va'ed.

Tzur chayeinu, magein yisheinu,  
atah hu l'dor vador.

Nodeh l'cha un'sapeir t'hilatecha.

Al chayeinu hamsurim b'yadecha,  
v'al nishmoteinu hapkudot lach,  
v'al nisecha shebchol yom imanu,  
v'al nifl'otecha v'tovotecha  
shebchol eit, erev vavoker v'tzohorayim.

Hatov ki lo chalu rachamecha,  
v'hamracheim ki lo tamu chasadecha  
mei'olam kivinu lach.

V'al kulam yitbarach v'yitromam shimcha  
malkeinu, tamid l'olam va'ed.

V'chol hachayim yoducha selah,  
vihal'lu et shimcha be-emet,  
ha'Eil y'shuateinu v'ezrateinu selah,  
baruch atah Adonai  
hatov shimcha ul'cha na'eh l'hodot.

מודים אנחנו לך, שאתה הוא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ, לְעוֹלָם וָעֶד:  
צוּר חַיֵּינוּ, מָגֵן יִשְׁרָאֵל,  
אַתָּה הוּא לְדוֹר וָדוֹר:  
נוֹדֶה לְךָ וְנִסְפֹּר תְּהִלָּתְךָ:  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,  
וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם:

הטוב כי לא כלו רחמֶיךָ  
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ  
מֵעוֹלָם קוִינָנו לְךָ

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרומֶם  
שְׁמֶךָ מְלִכְנוּ תָמִיד לְעוֹלָם וָעֶד  
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,  
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה,  
בָּרוּךְ אַתָּה יְיָ  
הַטוֹב שְׁמֶךָ וְלֶךָ נָאֶה לְהוֹדוֹת:

## Translation:

We are grateful that You are our God, and the God of our ancestors for ever and ever.  
You are the rock of our lives, our saving shield. In every generation we thank You and  
praise You, for our lives which are in Your hand, for our souls which are in Your  
keeping, for your miracles which are daily with us, for your wonders and favors at all  
times, at evening, morning and noon.

You are goodness itself. Your mercies never cease. You are the merciful One. Your acts  
of grace never end. We have always put our hope in You. For all these things may Your  
name be blessed and exalted forever and ever. All the living shall thank You and praise  
and bless Your great name in truth, Blessed are You Eternal One, whose name is  
goodness itself. To this we give thanks.

## SHALOM RAV (Abundant Peace)

## שְׁלוֹם רַב

Shalom rav al Yisraeil amcha  
tasim l'olam  
ki atah hu melech adon  
l'chol hashalom.  
v'tov b'einecha l'vareich  
et amcha Yisraeil  
b'chol eit uv'chol sha-ah bishlomecha.  
Baruch atah Adonai  
hamvareich et amo Yisraeil bashalom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
תְּשִׁים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכָל הַשְׁלוֹם:  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ:  
בָּרוּךְ אַתָּה יְיָ  
הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

### Translation:

Let Israel, Your people, know a great peace, for it is good in Your sight to bless Israel at every moment with Your peace. Blessed are You Adonai, who blesses Your people Israel with peace.

### Interpretation:

Eternal wellspring of peace  
May we be drenched  
with the longing for peace  
That we may give ourselves over  
As the earth to the rain, to the dew,  
Until peace overflows our lives  
As living waters overflow the seas.

~ Marcia Falk

## CONCLUDING MEDITATION

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Elohai n'tzor l'shoni meirah, us'fatai  
midaber mirmah, v'limkal-lai nafshi tidom,  
v'nafshi ke'afar lacol tih'yeh. P'tach libi  
b'Toratecha, u'v'mitzvotcha tirdof nafshi.  
V'chol v'hachoshvim alai l'ra'ah, m'heirah  
hafer atzatom v'kalkeil Machashavtam.  
Aseih l'ma'an sh'mecha, aseih l'ma'an  
y'minecha, aseih l'ma'an k'dushatecha, aseih  
l'ma'an Toratecha. L'ma'an yechaltzun  
y'didecha, hoshiah y'mincha va'aneini.

Yih'yu l'ratzon imrei fi  
v'hegyon libi l'fanecha, Adonai, tzuri v'go-ali.

Oseh shalom bimromav, Hu ya'aseh  
Shalom aleinu v'al-kol-Yisrael,  
v'imru: Amen.

אֱלֹהֵי נֹצֵר לְשׁוֹנִי מֵרָע, וּשְׁפָתִי  
מִדְּבַר מִרְמָה, וְלִמְקַלְלִי נַפְשִׁי תִדּוֹם.  
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה. פְּתַח לִבִּי  
בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי  
וְכָל-הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
הִפֵּר עֲצָתָם וְקָלַל מַחֲשַׁבְתָּם.  
עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן  
יִמְיְנֶךָ, עֲשֵׂה לְמַעַן קִדְשָׁתְךָ, עֲשֵׂה  
לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן  
יְדֵיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.

יִהְיוּ לְרָצוֹן אֲמָרֵי-פִי וְהַגִּיוֹן  
לִבִּי לִפְנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה  
שְׁלוֹם עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ: אָמֵן.

### Translation:

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, that I may hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice.

May the words of my mouth and the meditations of my heart be acceptable to You,  
O God, my Rock and my Redeemer (Psalm 19:15).

May the Maker of peace in the high places make peace descend upon us  
and upon all Israel, and let us say: Amen.

# רֹאשׁ חֹדֶשׁ

Rosh Chodesh

## The Festival of the New Moon

*A week before the New Moon we say:*

Likrat hachodesh haba malah nafsheinu

hodayah al matnot chodesh \_\_\_\_\_

לְקִרְאָת הַחֹדֶשׁ הַבָּא מְלֵאָה נַפְשֵׁנוּ

הוֹדִיָּה עַל מַתָּנוֹת חֹדֶשׁ \_\_\_\_\_

As the new moon approaches we call to mind the gifts of \_\_\_\_\_ and give thanks.

*On the Shabbat on or just before the New Moon we say:*

N'kadeish et rosh hachodesh

un'chadeish oto bi'arigat p'tilei

chayeinu l'toch masechet hadorot.

N'varech et ein hachayim

v'choh nitbareich.

נִקְדֵּשׁ אֶת רֹאשׁ הַחֹדֶשׁ

וּנְחַדֵּשׁ אוֹתוֹ בְּאַרְיֵגַת פְּתִילֵי

חַיֵּינוּ לְתוֹךְ מַסְכַּת הַדּוֹרוֹת:

נְבָרֵךְ אֶת עֵין הַחַיִּים

וְכֹה נִתְבָּרֵךְ:

Renewing the New Moon festival

Hallowing it today

We weave new threads

Into the tapestry of tradition.

As we bless the source of life, so we are blessed.

~ Blessings from The Book of Blessings by Marcia Falk



## MI SHEBEIRACH (Healing Prayer) ~ Debbie Friedman

## מִי שֶׁבִּירַח

Mi shebeirach avoteinu  
M'kor habrachah l'imoteinu.

מִי שֶׁבִּירַח אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ:

May the source of strength  
Who blessed the ones before us,  
Help us find the courage  
To make our lives a blessing,  
And let us say: Amen

Mi shebeirach imoteinu  
M'kor habrachah la-avoteinu.

מִי שֶׁבִּירַח אִמּוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ:

Bless those in need of healing  
With refuah sheleimah,  
The renewal of body,  
The renewal of spirit,  
And let us say: Amen.

## MI SHEBEIRACH (Healing Prayer) ~ Craig Taubman

Mi shebeirach avoteinu  
Avraham, Yitzchak v'Yaakov  
Sarah, Rivka, Rachel, v'Leah  
Hu yivarech v'yirapei et ha'cholim

El na, r'fa na la (x4)

*Translation:*

May the One who blessed our ancestors —  
Patriarchs Abraham, Isaac, and Jacob,  
Matriarchs Sarah, Rebecca, Rachel, and Leah —  
bless and heal the one who is ill.  
Please heal this soul.



## PRAYER FOR THE STATE OF ISRAEL

We pray for the land of Israel and its people. May its borders know peace and its inhabitants, tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: Amen.

Kol od baleivav p'nimah  
 nefesh Y'hudi homiyah  
 ul'fa'atei mizrach kadimah  
 ayin l'Tziyon tzofiyah.  
 Od lo avdah tikvateinu  
 hatikvah bat sh'not alpayim  
 lih'yot am chofshi b'artzeinu  
 eretz Tziyon viY'rushalayim.

כָּל עוֹד בַּלֵּב פְּנִימָה  
 נֶפֶשׁ יְהוּדִי הוֹמִיָּה  
 וּלְפָאֵתִי מִזְרַח קְדִימָה  
 עֵין לְצִיּוֹן צוֹפִיָּה:  
 עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ  
 הַתִּקְוָה בַּת שְׁנוֹת אַלְפִּים  
 לְהִיּוֹת עַם חֲפְשִׁי בְּאַרְצֵנוּ  
 אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם:

*Translation:*

So long as still within the inmost heart  
 a Jewish spirit sings  
 So long as the eye looks eastward  
 gazing toward Zion, our hope is not lost  
 — that hope of two millenia —  
 to be a free people in our land  
 the land of Zion and Jerusalem.

## Concluding Prayers

### ALEINU (Adoration)

### עֲלֵינוּ

*Shechinah, we know Your presence is here with us. You are the peace and joy of our days. But we also know that You dwell in the depths of suffering and sorrow.*

*We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for the sick and the dying, for those oppressed by racism. And we pray for our fragile earth, for all her inhabitants, and for life itself.*

*We ask Your blessing on all those engaged in tikkun olam, the healing and transforming of our planet. Open our hearts and stir us to struggle on behalf of Your creations. May each of us, all of us, become Your limbs and hands, bringing healing and compassion, social justice, love, and peace to Your world.*

Aleinu l'shabei-ach la'adon hakol,  
lateit g'dulah l'yotzeir b'reishit, shelo  
asanu k'goyei ha'aratzot,  
v'lo samanu k'mishp'chot ha'adamah.  
Shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,  
לְתֵת גְּדֻלָּה לַיּוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה:  
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם,  
וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם:

Va-anachnu korim  
umishtachavim umodim,  
lifnei melech malchei hamlachim  
hakadosh baruch hu.

וְאֲנַחְנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ, מֶלֶךְ הַמַּלְאָכִים,  
הַקָּדוֹשׁ בָּרוּךְ הוּא:

*continued*

Shehu noteh shamayim v'yoseid aretz  
umoshav y'karo bashamayim mima'al  
ush'chinat uzo [ush'chinat uzo]  
b'govhei m'romim.

שְׁהוּא נוֹטֶה שָׁמַיִם וַיֹּסִיד אֶרֶץ  
וּמוֹשָׁב יִקְרוּ בַשָּׁמַיִם מִמַּעַל  
וּשְׁכִינַת עֶזוֹ  
בְּגִבְהֵי מְרוֹמִים:

Hu Eloheinu ein od,  
emet Malkeinu efes zulato.  
Kakatuv b'Torato,  
v'yadata hayom [v'yadata hayom]  
v'hasheivota el l'vavecha,  
ki Adonai hu haElohim  
bashamayim mima-al,  
v'al ha-aretz [v'al ha-aretz] mitachad, ein od.

הוּא אֱלֹהֵינוּ אֵין עוֹד,  
אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ:  
כִּכְתוּב בְּתוֹרָתוֹ,  
וַיֵּדַעַת הַיּוֹם  
וְהִשְׁבִּיחַת אֶל לְבָבָהּ,  
כִּי יְיָ הוּא הָאֱלֹהִים  
בַּשָּׁמַיִם מִמַּעַל,  
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

V'ne-emar, v'hayah Adonai  
l'melech al kol ha'aretz.  
Bayom hahu [Bayom hahu] yih'yeh Adonai echad,  
ush'mo [ush'mo, ush'mo] echad.

וַנֵּאמַר, וַיְהִי יְיָ  
לְמֶלֶךְ עַל כָּל הָאָרֶץ:  
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,  
וּשְׁמוֹ אֶחָד:

#### Translation:

Ours is to praise the Master of all;  
to recognize the greatness of the One who fashioned our beginning.  
Not as a nation-state, nor as a tribe;  
but by giving us a particular task, a particular fate:  
to bow, to bend,  
to acknowledge the Authority over all authority,  
the Blessed Holy One,  
who stretched out the expanse and gathered the substance,  
filling the farthest emptiness and humbling the heights.  
This alone is our God, the one true ruler.  
As it is written:  
"That You may know today and understand this truth:  
that Adonai alone is God in the heavens above  
and on Earth below; there is none other."

And it is said:  
"And Adonai shall be king over all the earth;  
In that day who Adonai is and how Adonai is called will be one."

## ALEINU L'SHABEI'ACH

~ Song by Ellen Dreskin & Dan Nichols

It's up to us to call ourselves to task  
To sing what's good and true  
To bring about redemption,  
It's what we were freed to do.  
For what's the point of being here,  
If we're not moved to change our ways?

*Aleinu l'shabeiach*

*It's time to live our praise.*

We are carrying the stories  
Of the ones who came before.  
What stories will be told of us  
When we are here no more?  
We commit ourselves to action  
It brings meaning to our days.

*Aleinu l'shabeiach*

*It's time to live our praise.*

It's up to us to own the vision,  
We are an answer to a call  
It's up to us to live the words we speak,  
For the benefit of all  
It's up to us to bow down deeply  
There's a broken world to raise.

*Aleinu l'shabeiach*

*It's time to live our praise.*

*Kavannah: As all our prayers, the Mourner's Kaddish connects us with the Source of Life. We rise together and say these same words that our people have said for their loved ones and for all those who have no one to say Kaddish for them to continue the blessings of their lives: for those caught in the crossfire of violence; the victims of the Holocaust; those who have died because of hunger and homelessness; those who have died from diseases we cannot yet cure.*

Yitgadal v'yitkadash shmeih raba. B'alma  
di v'ra chiruteih, v'yamlich malchuteih  
b'chayeichon uv'yomeichon uv'chayei  
d'chol beit Yisraeil,  
ba'agala uvizman kariv, v'imru Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
בְּעֲלָמָא דִּי בְּרָא כְּרַעוּתָהּ וַיְמַלִּיךְ מַלְכוּתָהּ  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְכָל בֵּית יִשְׂרָאֵל  
בְּעֶגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

Y'hei sh'meih raba m'varach  
l'alam ul'almei almay.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי  
עָלְמַיָּא:

Yitbarach v'yishtabach v'yitpa'ar  
y'vitromam v'yitnasei  
v'yithadar v'yitaleh v'yithalal sh'meih  
d'kudsha b'rich hu,

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא.  
בְּרִיךְ הוּא.

L'eila min kol birchata v'shirata  
tushb'chata v'nechemata,  
da'amiran b'alma, v'imru Amen.

לְעֵלָא מִן כָּל בִּרְכָתָא לְעֵלָא מְכַל וְשִׁירָתָא  
תְּשׁוּבָתָא וְנַחֲמָתָא דְּאִמְרוּן בְּעֲלָמָא.  
וְאָמְרוּ אָמֵן:

Y'hei sh'lama raba min sh'maya, v'chayim  
aleinu v'al kol Yisraeil, v'imru Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Oseh shalom bimromav, hu ya'aseh  
shalom aleinu v'al kol Yisraeil, v'imru  
Amen.

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

Adon olam, asher malach,  
b'terem kol y'tzir nivra.  
L'eit na-asah v'cheftzo kol,  
azai melech sh'mo nikra.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
בְּטֶרֶם כָּל יִצְרֵר נִבְרָא:  
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,  
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:

V'acharei kichlot hakol,  
l'vado yimloch nora.  
V'hu haya, v'hu hoveh,  
v'hu yih'yeh b'tifarah.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,  
לְבַדּוֹ יִמְלֹךְ נֹרָא:  
וְהוּא הָיָה, וְהוּא הוֹיֵה,  
וְהוּא יִהְיֶה בְּתִפְאַרֶה:

V'hu echad, v'ein sheini,  
l'hamshil lo, l'hachbirah.  
B'li reishit, b'li tachlit, v'lo  
ha'oz v'hamisrah.

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:  
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,  
וְלֹ הָעֹז וְהַמְשָׁרָה:

V'hu eli, v'chai go'ali,  
v'tzur chevli b'eit tzarah.  
V'hu nisi umanos li, m'nat  
kosi b'yom ekra.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי,  
וְצוּר חֲבֻלִי בְּעֵת צָרָה:  
וְהוּא נָסִי וּמְנוֹס לִי,  
מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:

B'yado afkid ruchy,  
b'eit ishan v'a-irah.  
V'im ruchy g'viyati,  
Adonai li v'lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי,  
בְּעֵת אִישָׁן וְאַעִּירָה:  
וְעִם רוּחִי גְּוִיָּתִי,  
יְיָ לִי וְלֹא אִירָא:

Into Your hands I entrust my  
spirit when I sleep and when I  
wake: and with my spirit, my  
body too, God is with me. I will  
not fear. Adon olam.



*Translation/Interpretation:*

You were cosmic Adonai Melech  
Before there even was a world;  
Then Your will all things did make,  
Adonai Melech we call You now.

Once when all things will cease to be  
Adonai Yimloch still true will be;  
You were, You are, eternally  
Resplendent to infinity.

You alone, there are not two,  
To join as friends, as lovers do.  
Beginningless and without end,  
You keep all one by plan and strengths

You are my God, Redeemer, Life,  
Protecting me in war, in strife.  
My holy haven and my flag,  
My cup of health for what I lack.

Into Your hand I trust my breath,  
Your breath in me by night and day.  
My body is Your tool, Your gift.  
With You as mine I'm not afraid.

*~ Translated by Reb Zalman Schachter-Shalomi*

## CLOSING BLESSING (from Numbers 6:24-26)

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*Kavannah: It is customary to bless children, old and young, on Shabbat, either in the synagogue or at home for protection, for healing, and as an expression of love.*

### RUACH ELOHIM (The Spirit of God)

~ Song by Lisa Levine

Ruach Elohim, may God's spirit be with you  
Ruach Elohim, keep you safe from harm  
May the love of God be your shelter from every storm

#### CHORUS:

Y'varech'cha Adonai v'yishm'recha  
Ya'er Adonai panav elecha vichuneka  
Yisa Adonai panav elecha v'yasem l'cha shalom

Ruach Elohim, may God bless you and keep you  
Bring you to the light and safe from harm  
May the love of friends be your shelter from every storm

#### CHORUS...

Ruach Elohim, may God's spirit be with you  
Bring you to the light and loving arms  
Together we will be a shelter from every storm

#### CHORUS...

### SHEHECHEYANU (You Keep Us Alive)

~ Song by Craig Taubman

Baruch Atah Adonai (*Holy One of blessing*)  
Eloheinu Melech a'olam (*Your presence fills creation*)  
You bring us here.

Baruch Atah Adonai (*Holy One of blessing*)  
Eloheinu Melech ha'olam (*Your presence fills creation*)  
You keep us here.

Shehechyanu (*You keep us alive*)  
V'kiy'manu (*Sustaining our lives*)  
V'higyanu lazman hazeh (*Helping us reach this day*)

## EVENING KIDDUSH

## קידוש ערבית

Baruch atah Adonai Eloheinu  
Melech ha'olam borei p'ri hagafen.

ברוך אתה יי אלהינו  
מלך העולם, בורא פרי הגפן:

Baruch atah Adonai Eloheinu  
Melech ha'olam,  
Asher kidshanu b'mitzvotav v'ratzah vanu,  
V'Shabbat kodsho  
B'ahavah uv'ratzon hinchilanu,  
Zikaron l'ma-aseih v'reishit.  
Ki hu yom t'chilah l'mikra'ei kodesh,  
Zecher litziat Mitzrayim.

ברוך אתה יי אלהינו  
מלך העולם,  
אשר קדשנו במצותיו ורצה בנו,  
ושבת קדשו  
באהבה וברצון הנחילנו,  
זכרון למעשה בראשית:  
כי הוא יום תחלה למקראי קדש,  
זכר ליציאת מצרים:

Ki vanu vacharta v'otanu kidashta  
mikol ha'amim.  
V'Shabbat kodsh'cha  
b'ahavah uv'ratzon hinchaltanu.  
Baruch atah Adonai m'kadeish haShabbat.

כי בנו בחרת ואותנו קדשית  
מכל העמים:  
ושבת קדשך  
באהבה וברצון הנחלתנו:  
ברוך אתה יי מקדש השבת:

*Translation:*

Blessed are You Adonai, creator of the fruit of the vine.

Blessed are You, Adonai, whose presence fills creation, who blesses us with Your commandments, and takes delight in us. In Your love and favor, You have made this holy Shabbat our heritage, as a reminder of the work of creation. It is first among our sacred days and a remembrance of the Exodus from Egypt.

You have chosen us and set us apart from all peoples, and in love and favor have given us the Sabbath Day as a sacred inheritance. Blessed are You, Adonai, for Shabbat and its holiness.

## MOTZI (*Gratitude for Sustenance*)

## מוציא

Baruch atah Adonai Eloheinu  
Melech ha-olam hamotzi lechem min ha-aretz.

ברוך אתה יי אלהינו  
מלך העולם, המוציא לחם מן הארץ:

Blessed are you, Adonai, whose presence fills creation; who brings forth bread from the earth.



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